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Woman's education in this country has passed its pioneer and controversial stage and is rooted among the institutions of the land. But just what form this particular institution is to take, just what is to be its development in the immediate future, is a question of absorbing interest to a goodly company of educators and a noble army of fathers and mothers. Are girls to be educated on exactly the same plan as boys, and if so, is the present man-made system efficient? If girls are to be trained along different lines, what determines the divergence? At what age does it begin? What subjects are included or excluded? These questions are not answered by Dean Talbot, though she gives us to understand that the system of woman's education was modelled upon that "already outgrown of men," and that the "woman's college is still held in some degree in the trammels of the old traditions." The history of woman's education is not in any degree fully outlined that we may know just where we stand, nor are the various classes of institutions where women are trained indicated and the type of training they offer analyzed. We are told that the last century was marked by an industrial, educational, civic, philanthropic, domestic and social change in the status of women. Dean Talbot illustrates the changing educational ideals and the consequent modifications of the curricula which have accompanied this so-called emancipation of woman by the typical woman's college and a State university. An interesting comparison is made of the courses offered at Vassar in 1861 with those given at the present time, and of the advantages given to women at the University of Wisconsin in 1868 and in 1909. But women's colleges are large and small; they have high and low standards; some fit for professional schools and others do not; some have graduate departments leading to higher degrees and others are for undergraduates only. The conditions at the State university are not identical with such affiliated colleges as Barnard and Radcliffe, nor with the problems of co-education in a privately endowed institution.

The book is neither a history, an analysis nor a handbook; but rather a digest of many college catalogues and institutional programmes, past and present. It might be described as a syllabus of syllabi; and is no real use to students of educational problems who must turn to its sources for a more detailed study of any special subject, though its digests and summaries may prove a boon to many a "Commencement Speaker." Dean Talbot has made many just criticisms of our present educational machinery and offered many helpful suggestions. But the criticisms are so general and sweeping that we are challenged at every page to state that they are not found in all schools and colleges where women study. On the other hand, so many hopeful features are omitted from consideration that we are forced to conclude that the scope of this study is too limited. Coming from the dean of women at one of the largest co-educational universities in the country, and from the pen of one of the founders of the Association of Collegiate Alumnae, the book is disappointing in the extreme.

ADAM SMITH AND MODERN SOCIOLOGY. By ALBIAN W. SMALL. Chicago: Chicago University Press, 1907.

Were we to build a "five-foot shelf" to contain all the single books that had inspired "schools of thought"—which is but another phrase for "bones of contention"—Adam Smith's "Wealth of Nations" would find there a

place of honor. The "English Classical Economists," the Marxian Socialists, the German economic historians and a host of younger offsprings and upstarts claim apostolic succession from the Seer of Edinborough. Their systems, however diverse, and their deductions, however contradictory, claim to rest on certain fundamental principles laid down in this economic Bible. As in the case of any controversy over the interpretation of facts, rather than of the facts themselves, there is great danger that in shifting the focus of attention from the original to the interpretation of the original the essential features may be distorted or ignored. Much is written about the "Wealth of Nations," but few read the book, and the "Father of Political Economy" is known rather through text-books than at first hand. Professor Small's essay on "Adam Smith and Modern Sociology" is destined to rescue the "Wealth of Nations" from the limbo of unread masterpieces, and to turn men once more to this "inquiry" which for breadth of vision, wealth of fact, and shrewd human wisdom is likely to remain one of the great books of the world. The author's object is to point out that the contradictory interpretations of Adam Smith have resulted from attempts to restrict Adam Smith's study to the production and distribution of wealth, ignoring his wider social philosophy of the end and aim of production or social well-being. The theme of the book is the proposition that "modern sociology is virtually an attempt to take up the larger programme of social analysis and interpretation which is implicit in Adam Smith's moral philosophy, but which was suppressed for a century by prevailing interest in the technique of the production of wealth." This places Adam Smith among the sociologists or social philosophers rather than the economists, with the interesting corollary that his "Theory of the Moral Sentiments" becomes the foundation of his social philosophy: the "Wealth of Nations," a concrete technicological inquiry as to how social well-being may be secured. Professor Small insists that we must give up our text-book notions of the founder of political economy as a *laissez-faire* theorist absorbed in the technique of production and the mechanism of commercial life. He claims, and with justice, that in Adam Smith's mind "there was no antithesis, still less divorce, between economic technology and sociology; and that the organization of the two in his philosophy rested upon a general conception of the subordinate relationship of all specific activities within an inclusive moral system to which in effect, though not in detail, all students of sociology must alternately return."

GOVERNMENTAL ACTION FOR SOCIAL WELFARE. By JEREMIAH W. JENKS. New York: The Macmillan Company, 1910.

The American Social Progress Series has to its credit two books of marked originality and suggestiveness—Professor Patten's "New Basis of Civilization" and Dr. Devine's "Misery and its Causes." Professor Jenks's Kennedy Lectures for 1907-08 are now appearing in the same series under the title "Governmental Action for Social Welfare." It is a little book which the very busy person might read on a two-hour railway trip to find out what he himself thinks about the State's relation to the citizen and the citizen's relation to the State. Unlike its predecessors in the same series, it does not contain any original opinions or unusual facts, but it is crystallized good sense on the vexed topic of social welfare and represents the opinions of a right-minded, public-spirited citizen clearly and forcibly ex-